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apologetic, for the most part, rather than constructive. In eschatology there is the entire absence of a doctrine of hell—the word even is never used.

In his preface the author expresses his discouragement as to the old unbridged opposition, almost as yawning as ever, between sense and thought, faith and knowledge, Christianity and culture. To work at the bridging of this gulf, the reconciliation of these two, is the task to which Schmidt feels himself obligated. “‘Gläubig *und* verständig, verständig *und* gläubig,’ dieser Combination, noch richtiger dieser Coincidenz, nicht nur einem Neben-, sondern einem Mit- und Ineinander, dem möchte ich dienen.” Sound Christian feeling has nothing to fear from thought, and *vice versa*. But the above is a fair statement precisely of the apologetic, as against the dogmatic, task of Christian theology. Indeed, these volumes, under the definite title of *Dogmatik*, are a conglomeration of philosophy of religion, apologetics, history of dogma, and of theology, metaphysics, and dogmatics. Schmidt has given us, not the evolution of an idea, but an aggregation of thoughts on all sorts of subjects, more or less closely allied, to be sure. The book is encyclopædic, not systematic. It lacks *Tiefsinn*, *Geschlossenheit*, and *Denknotwendigkeit*, in consequence of which it is not surprising that his German contemporaries in theological endeavor have been rather severe in their reviews of his work. And it is evident that he has written some years too soon. Had he bided his time and digested his material, the result would doubtless have been better for him and the public.

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DIE SATISFACTIO VICARIA, das ist Die Lehre von der stellvertretenden Genugthuung des Herrn Jesu. Von DR. THEOL. WILHELM KÖLLING. 2 Bände. Gütersloh : Druck und Verlag von C. Bertelsmann, 1897, 1899. M. 10.50.

I. Band. *Die Vorfragen*. Pp. xiv + 286. II. Band. *Der Aufbau*. Pp. xvi + 428.

IN these two volumes we have a vigorous presentation of the Anselmic view of the atonement, as contained in the creed of the Lutheran church.

In the first volume the arguments are drawn chiefly from the Old Testament, and in the second chiefly from the New. The doctrine which the author endeavors to substantiate from Scripture may be

briefly stated as follows: God regards every child of Adam as guilty (*schuldig*) for the sin of Adam, and for the moral nature inherited from him, as well as for his own sins, and the *Satisfactio Vicaria* is God's provision whereby he may be delivered from the wrath of God to which he is justly exposed. This provision consists in the substitution of the Son of God to endure the punishment (*Strafe*) deserved by every child of Adam.

The author finds the foundation (*Grundlegung*) of the doctrine in the expression אַרְיִיִּיִּי in Hebrew and ὀργὴ τοῦ Θεοῦ in Greek, rendered in our English version "the wrath of God." This expression, he claims, has in it no anthropopathic element, but is the beaming forth (*Ausstrahlung*) of the inmost nature (*Wesen*) of the living God toward sinners, and the bitter fruit of Adam's fall. Having in the first volume presented his proof from Scripture that every child is born into the world under the wrath of God, the second volume is occupied chiefly in the endeavor to show from Scripture the literal substitution of Christ in the place of sinners to endure this wrath. In his exegesis of proof-texts he accepts without questioning the interpretations of the old theologians, Athanasius, Augustine, Anselm, Chemnitz, and especially Luther. A few examples of his exegesis may be given. He cites, of course, Rom. 5:12 in proof of original guilt (*Erbschuld*). He admits, with Luther, that the Vulgate rendering of ἐφ' ᾧ by *in quo* cannot be defended grammatically, but argues from 1 Cor. 15:22 that, as in Adam all die, therefore all sinned in Adam, and hence that ἐφ' ᾧ is equivalent to ἐφ' ᾧ ἐν ἀνθρώπῳ. On Luke 22:19, 20, where our Lord (instituting the supper) gives the bread to the disciples with the words, "This is my body which is given for (ὑπέρ) you," and the cup with the words, "This cup is the new covenant in my blood, even that which is poured out for (ὑπέρ) you," our author says that ὑπέρ here has two meanings, viz., instead (*anstatt*) and for (*für*), the sacrificial meaning lying in *anstatt* and the sacramental in *für*.

In the discussion of the Savior's last utterance on the cross, "Father, into thy hands I commend my spirit," our author gives παραθήσομαι (the future) as the word used by Jesus, and argues at length from it for the interpretation of 1 Peter 3:19, which makes Peter assert that Jesus preached to the spirits of those who perished in the flood. Is it possible that our author does not know that the reading παραθήσομαι is not found in any manuscript approved by textual scholarship, nor in the text used by any version in present use?

In the judgment of the reviewer a false conception of the nature and purpose of the divine government underlies our author's whole system of *Satisfactio Vicaria*. It is the conception of Athanasius and Anselm, and other old theologians, who regarded the divine government as the prototype of the monarchies of their days. It is true that the Scriptures declare that God is a great king, but they also as clearly represent him (in the Old as well as in the New Testament) as a Father. His subjects are his children, and the paternal element in the divine government is as manifest as the regal. And it is just because of this parental element that vicarious redemption is possible. The divine ideal of the family as set forth by Paul in 1 Cor., chap. 15, is a body in which, if one member suffer, all the members suffer with it. The chief sufferer in every well-ordered family is the head of the family. The relation of God in Christ to the human race is the prototype of the relation of the human parent to his children. The divine government is not that after which civil governments on earth are modeled. It is the human household that is the (imperfect) copy of the divine government.

We look in vain through these two volumes for any recognition of a paternal element in the divine government. The author's *Satisfactio Vicaria* is commercial and regal, not parental and ethical. It represents God as a creditor dealing with a debtor, or as a sovereign dealing with a criminal, not as a father seeking to reclaim and save a prodigal child. A tender father's anguish of soul over a sinning child is vicarious suffering, and there is no possible suffering which he would not willingly endure to save his child. Our author represents God as pouring out the full measure of his wrath against sinners upon the head of Christ in Gethsemane and on Calvary. The sufferings of Christ were not endured alone in Gethsemane and on Calvary. The sins of the antediluvians grieved him at his heart, and the sins and sufferings of all the members of the race have been a grief to him. During his incarnation he was subjected to all that Satan and sinful men could inflict on a sinless man, and Gethsemane and Calvary were but the consummation of his vicarious suffering.

That the Scriptures teach the doctrine of vicarious redemption through Christ does not admit of a doubt. The Son of Man came to give his life a ransom for many. We have redemption through his blood, the forgiveness of sins. He tasted death for every man. There is salvation in no other. But instead of seeing in Christ our substitute to endure the wrath of God in our place, we would see him as the

head of our race voluntarily making himself responsible for us, suffering when we sin, and in his incarnation coming into our earthly life and sharing with us the evils which sin inevitably produces, and yet bearing with us in our sinfulness that he may win us back to holiness.

Our author's work is valuable as a thorough presentation of the doctrine of the atonement held by many of the old theologians, and still embodied in church creeds. He is thoroughly loyal to the Lutheran church, and contends earnestly for the faith which he professes. He has a deep sense of dependence on Christ for salvation, and the indispensableness of faith in him. But the strongly controversial tone of the whole book, the harsh, and sometimes contemptuous, terms applied to those who differ from him, and the extravagant praise of the theologians whose views he accepts seriously mar his work.

N. S. BURTON.

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DIE PERSÖNLICHE HEILSERFAHRUNG DES CHRISTEN, und ihre Bedeutung für den Glauben, nach dem Zeugnisse der Apostel. Von PH. BACHMANN, Gymnasialprofessor in Nürnberg. Ein Beitrag zur neutestamentlichen Theologie. Leipzig: Verlag von A. Deichert Nachfolger (Georg Böhme), 1899. Pp. viii + 246. M. 3.60.

STARTING with the assumption that theology, the scientific form of Christian consciousness, must accustom itself to seek the point of departure for its statements, not as formerly in supposedly objective sources, but in the soul of the believer, the author finds it necessary, since the point of departure differs in different men, to ascertain at the outset "what place the personal experience of salvation takes in the testimony of the first and canonical proclaimers of Christian truth, namely, the writers of the New Testament" (p. 3). Accordingly, after the fashion of biblical theology, the testimony of the epistolary writers touching their most individual and personal experience is reported, and an astonishing unanimity in the phenomena of their religious life revealed. We learn (1) that their Christian life is made possible by a change wrought, not by their own power, but by the divine Spirit; (2) that the Christian experience verified and possessed is not the total Christian experience; that beyond the conscious present experience (*Heilsbesitz*) there is belief in God's loving will unto forgiveness in Christ, and the hope for a future possession